

# UNITY

Freedom, Fellowship and  
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

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## Editorial

*Whoso would shake off the chain of human  
sympathies must keep company with fallen angels.*  
—Hawthorne.

WE would call the especial attention of all Illinois readers to the notice of the congress to be held at Streator, and to the cordial invitation of the Church of Good Will, thereto appended.

It gives us pleasure to call attention to Superintendent Brayton's letter in our Correspondence column in reference to the evening schools of this city. With it Mr. Brayton sends a circular giving the location of the several evening high and grammar schools and also setting forth the law concerning the education of children and forbidding child-labor. This latter law and the high schools together should do much for the education of "Young America."

THE new constitution adopted by the National Unitarian Conference differs materially from that reported six months ago by the committee. The preamble and first article now read as follows:

The Conference of Unitarian and Other Christian Churches was formed in the year 1865, with the purpose of strengthening the churches and societies which should unite in it for more and better work for the Kingdom of God. These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. The Conference recognizes

the fact that its constituency is Congregational in tradition and policy. Therefore it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims.

ARTICLE I. The churches and other organizations here represented unite themselves in a common body to be known as the National Conference of Unitarian and Other Christian Churches.

## The National Conference.

The fifteenth meeting of the National Conference of Unitarian and Other Christian Churches was held in Saratoga last week, opening on Monday evening with a religious service in Convention Hall and closing on Thursday evening with a platform meeting in the same place. The attendance was unusually large, as it seemed to us. The congregation on Monday evening, when Professor Peabody, of Cambridge, gave the sermon, was estimated at fifteen hundred. The audiences throughout the meetings were good and showed the general interest taken in the varied program. At the business session on Tuesday morning Dr. Hale introduced the new president, Senator Hoar, of Massachusetts, whose inaugural address instated him in the warm goodwill and confidence of the Conference. Fitting tribute was paid to the memory of the former president, the late George William Curtis. The Unitarian fellowship has never lacked distinguished laymen in its ranks, not to speak of its ministers; and the succession of men who have presided over the Conference from the beginning is a list of national reputations. To those of us familiar with these larger gatherings of this religious fellowship during the past twenty-five years the lessening number of those once in the foreground is more and more apparent. Another generation has come to the front, and the honors and responsibilities of unsought but natural leadership fall upon new shoulders. It was to all a pleasure to see Edward Everett Hale (we drop titles with our best known and loved) still at the front, the youngest of that group that has been central in our gatherings, to the longer memories, and now alone left of it. He elder-brothered the oldest of us and was as a father to most of the ministers present. This, however, only in years and wisdom; for at heart he is with the youngest of us. But as he said to the writer after the Tuesday evening meeting, with its excellent addresses by some of the younger men, the succession seems assured, and he felt he could sing his *Nunc dimittis* with confidence and gladness when his time should come.

Such a spirit is generous and beautiful on the part of the elders, and awakens responsibility in the younger lives and girds them to meet its demands. It may be said here that the program of this meeting contained an unusual number of the younger men, a feature we were all glad to observe. There is always interest in new voices; and though age be for counsel, we look naturally to younger men for indications of the new thought and aims and ideals that are to give direction in the near future.

A most pleasant feature to all was the presence of our English representative, Professor J. Estlin Carpenter, of Manchester College, Oxford. He could not bear that name and come as a stranger to any Unitarian gathering in America or elsewhere. We heard him in two parts; first as the welcomed guest in response to President Hoar's affectionate and eloquent introduction (and a delightful response it was); secondly, as the scholar, in his clear-cut, free, reverent and altogether admirable paper upon "What the Higher Criticism has done to restore to us the Real Historical Jesus." He is to remain in this country for several weeks, fortunately for us, and he will find warm welcome wherever his voice is heard in public, or he and his estimable wife are entertained in private.

We have no space here to speak of the program in detail, though it is hard to refrain from special mention of Mr. Francis C. Lowell's charming, profound and yet simple paper upon "Regeneration" on Wednesday morning. We hope this may be traced and that many many read his fresh and thoroughly human treatment of a somewhat trite theme, though it be a theme of universal and perennial scope and application. If our laymen are going about with such thoughts, with such insights, and with such ability to tell us their vision, by all means let us ministers oftener step down from our pulpits and give place to them. Speaking in brief of the program as a whole, it seemed to us that this conference was above the average both in intellectual vigor and in its heart force and warmth. There seemed to us a better realization of the call to the churches of today in respect of the needs of the individual and collective life, and a more earnest disposition to answer to that call. One may indeed hope for a corresponding quickening of our fellowship of independent congregations. The spirit and temper of the meetings seemed to us more liberal, more kindly, than at any session of the National Conference which we have hitherto attended, though we were not present at the meetings after 1870 until 1882. But we felt little or noth-



ing of that temper which seemed to us to mark the sessions of 1870 and 1886, and which has not been wholly absent from the meetings of other years. One could not but feel that all present had moved on and up into somewhat clearer vision and a kindlier atmosphere. This was observable in the discussions touching the proposed revision of the Constitution of the Conference, both in private and in public, and had much to do with the result at last in this matter. We do not like, for ourself, to speak of that result as a "compromise," though perhaps that term may be rightly applied to it. But it seemed to us fairly to mark the present position and advance of the organization, and as such to be an honest expression of the churches as a whole; and this is what we should really seek and desire, and not by any manipulation or skilful turn, even if it were in our power, to secure an action which would be really no genuine expression of the conference at large. To us the result seems a decided gain upon what the Conference has hitherto said and done. The supernaturalism of the old preamble does not appear in the simpler statement of the new; and it is more open, as it also is more logical, to include the substance of the former "freeing article," so-called, in the very beginning than to tack it on after all is said, as if it were an afterthought and only yielded to by necessity. The clearly expressed recognition of the free congregationalism of our churches in the new preamble is more dignified than the old "ninth article" (abolished in 1870, to the sorrow and hurt of some of us at the time), as it certainly is an improvement upon the similar article adopted in 1882. To ourself the "religion of Jesus" is a larger and more human phrase, with more blood in its veins, than Christianity, whether adjectived with "pure" or left to itself. It carries less of ecclesiasticism, less of special theologies in it. What the *theology* of the prophet of Nazareth was, may be in considerable doubt, certainly in its details; but what the *religion* of the man was, his life and death give us better reason to know. The action of the Conference in this matter of revision will not escape criticism. This is to be expected. But it is difficult for those to judge fairly by the letter who take it by itself and apart from the spirit that was behind its final adoption. Meanwhile we hope those who are disposed to criticize (and they have the perfect right to do so, as the present writer would claim also for himself), will read carefully the phraseology of the revision, and will be as ready to take such phraseology in its larger and nobler meaning as in its narrower and less noble. Above all, we hope that such will observe the Conference's distinct recognition of the free congregationalism of its constituency, and bear in mind that the larger the organization the more patiently must they who humbly and not arrogantly consider themselves in the advance, wait for their cherished ideals to come full-orbed to the organization as a whole. Time is an essential factor in all progress.

F. L. H.

## Contributed and Selected

### The Thought Side of the National Conference.

BY REV. ELINOR GORDON.

I am asked to report the thought side of the National Conference recently held in Saratoga. As this was my first conference I am not able to compare it with others which have gone before. I must estimate it as it stands by itself. Whatever may have been the thought of the preceding meetings the thought of the one of '94 was certainly earnest, reverent and conservative. Much that was said was true, much more was *very* true, and much more still was so very, very true that so far as I know no one has ever thought of denying it. Not but what there was new and progressive thought, not but what there was much to show that the conference was keenly alive to the problems of the present, but in many of the papers and discussions there was a dreary reiteration of old phrases and formulas that seemed, to say the least, a great waste of time. There was also an air of ecclesiasticism about many of the meetings that seemed strange to a Western Unitarian.

Just at the close of the entirely too long, but ably written paper on Regeneration, we passed from the hall a moment. At the door we heard one young man say to another: "Say, Joe, those folks in there know a lot." Whether it was the great length of the papers or their carefully reasoned conclusions that had so impressed the boy we do not know, but be this as it may there was no lack of evidence that the men and women who read the papers or led in the discussion were careful in their statements, and well grounded in their scholarship. From first to last there was an entire absence of flippancy and exaggerated statement.

Prof. Francis G. Peabody's sermon on Monday evening was a fitting introduction to the conference. With simple plainness of speech he urged that we leave the shallowness of commonplace living and seek the deep waters of human experience. "The church today stands for great things but it makes small use of them. Of the larger church the Unitarian body is a small part. It is not great in power of organization nor in church extension, but to it is given a great opportunity. We are to fear only a small use of a great trust. There is at present a great spiritual hunger and a great social stress. The great needs of the age are a practical theism and a new social conscience. A faith in the one living God is our great inheritance. We may come with it to those who are anchorless and rudderless on the great sea of human life. In philanthropy also our inheritance should be an inspiration, for in this country philanthropic work had its origin in Unitarian circles. Great wisdom is needed here, for much of the church missionary work of today is doing more harm than good. It is better that we work to extend the social conscience for which Jesus lived and died than that we work to maintain the traditions of the church. Let us be more interested in Christianity in the making than in that already made." With such pregnant sentences as these he gave "the summons to the deep." If Prof. Peabody had used the word religion in many places where he used the word Christianity, his sermon would have been more grandly inclusive and thus been more inspiring to some of us, but even with these limitations it was a noble first word of the conference. The Woman's Meeting (of which I am not to speak) was one of the best of the conference.

Best, not only in its promptness, its enthusiasm, but also in its subject matter, and this meeting forever settled the objection made so persistently by some. "Women may not speak at the National Conference because they cannot be heard." Of the excellent addresses given by several of the younger men the one by Eugene Shippen on "The Church as a Social Prophet" is worth special mention. He spoke honestly and clearly for the humanitarian church, a church where all in reality as well as in name meet as members of one family. It was a brave protest against the selfish, indifferent, aristocratic church.

One of the pleasant things of the conference was the presence of Prof. and Mrs. Carpenter, from Oxford, England. Prof. Carpenter's paper on "What the Higher Criticism has done to restore to us the Historical Jesus," was one of the best of the conference, not only because of its great simplicity and strength of statement, but also for its honesty and fearlessness. There were no saving clauses, no modifying statements that to a great extent change the meaning of what has gone before, but a simple, plain statement of what the latest thought has to teach us of the Bible and the message of Jesus.

Friday, the day of practical things, was by far the most interesting to us. There was little said of fellowship, but when we listened to the burning words of Father Connaughty we felt that there was present the real spirit of co-operation.

We question the wisdom of so many platform meetings. Five or six short addresses in one evening may be of more interest to the average audience, but such a program does not tend to raise the intellectual tone of the meeting. It is the exceptional man or woman who can, in a ten-minute address, say anything worth saying or hearing. Of the dozen or more who spoke at the meetings, but two or three were at their best.

Possibly the discussion of the revision of the constitution belongs to the feeling side rather than to that of thought. But a word may not be out of place. If it be true that the vote at Saratoga really meant, as it was interpreted to mean by many of those present, a tightening of the denominational lines, an added emphasis of the sectarian name, so that, as one speaker proudly said, "Unitarianism is now a denomination, it is no longer a movement," then it is true that the vote instead of bringing harmony will but widen the gulf between those who glory in sectarian limits and exclusiveness and those who claim to have the right to interpret the word Unitarian as an ever growing, progressive religion. The final vote has not yet been taken, the final word has not yet been said.

### The New Constitution of the Unitarian Conference.

BY REV. C. F. DOLE.

It appears that the men of faith are always justified—sooner or later. If anyone had dared to predict on the evening of Sept. 24th that the conference assembled at Saratoga would be able to adopt a new constitution, without discussion, by acclamation, with complete unanimity and with enthusiasm bursting into cheers, the prophet would not have found a dozen persons to believe him. Many, in fact, who wished for change did not believe that the time was yet ripe; that is, that any change was possible which would be a truthful expression of the minds of even a majority of the conference. There was even the appearance of heated and ex-



plosive material in the conference. It is probable that, if a vote could have been taken on Tuesday morning without debate to postpone indefinitely all consideration of the constitution, the majority would have been glad to be rid so easily of a "tiresome" subject. Nevertheless, there were those sanguine enough to urge that salutary changes in the constitution not only ought to be, but could now be effected. Like the prophets generally, they were right as to the direction of their hopes, but all their plans in detail were set at naught. The event was, as usual, larger than they had anticipated.

The new constitution undoubtedly marks a momentous advance in the Unitarian body. Thirty years ago it was entrenched in a mild supernaturalism. Its hope of immortality was involved in the trustworthiness of stories of miracle. Free of many heavy encumbrances of dogma, it still leaned on the reed of authority in a man and a book. The preamble to the old constitution, though susceptible of a more generous interpretation, was upon the whole the motto of the survival of the faith in Jesus, as the Christ of dogma. His "Lordship" was the title of a unique personality above all the heads of men. Article IX. was a repetition of the same idea. The tenth article, added more recently, stood for the fact that a very respectable minority of Unitarians had won a religious faith quite free of dogmatic authority. It was the faith of Parker and of Emerson. It had long had the allegiance of many of the most earnest and thoughtful persons in our churches. The time came when it could no longer be ignored. The tenth article was an attempt at the recognition of this increasing minority. In each individual church the welcome presence of men and women of this new type of religion had never been questioned. No conference could consistently refuse a recognition which all the churches composing it heartily gave. Still, however, the old preamble remained as the motto of the old type of the Unitarian faith. The whole body were made to seem to say what only a part could honestly approve.

The new constitution does not rule out the former supernaturalism. There may still be those in our body who wish for themselves to say both "Lord" and "Christ." They have perfect liberty. But the motto of the whole body is so changed as to emphasize that one use of the word Christian in which we are all cordially together. The dogmatic use of the word is put aside in favor of its practical use to describe a well-known method of life—the life of faith, hope and love. It is a use of the word which, as fast as it becomes general (and it is already thus largely in vogue), will include faithful Jews, good Mohammedans, Mr. Fenollosa's kind of Buddhists and loving agnostics. All such the world already calls "good Christians."

The new constitution went by acclamation, because it measureably succeeded, so far as a human instrument could do, in stating two facts which were more or less consciously present in the minds of all the members of the conference. One of these facts was the earnest and general desire for practical union with all good men in behalf of righteousness. The other fact was that, since there must be names, no names seemed so fully to describe the highest ideal of righteousness as the old and familiar names of Jesus and Christian. Lest, however, any sensitive conscience should be made to suffer from the use of any special form of words, the essential provision of all Congregational churches was re-affirmed in a new article after the pattern of the old Article X.

The passage of the new constitution was a

memorable and thrilling moment. Strangers present told of the effect upon them of the wave of spiritual emotion that swept over all.

It may be that the critical mind will still find occasion for fault. Some may feel as one sympathetic woman, close to our borders, though in another denomination, who, when told of the result of the conference, said: "Oh, why did they not throw off the name Unitarian." Some might easily prefer certain verbal changes. It may be hard for the dogmatic mind, whether upon the positive or the negative pole, fairly to believe that certain old words once associated with dogmas, are here truly freed and distinctly reconsecrated to "the love of God and the service of man." Let this be proved by the action that follows and by the spirit that prevails among us.

### "The Work of Unitarian Women."

BY REV. FLORENCE BUCK.

A notable session of the National Conference was that of Tuesday afternoon, under the auspices of the Women's National Alliance. The audience packed the Presbyterian church, in which the meeting was held, to its utmost capacity, and a program of great power and variety was presented. Mrs. Davis of New York read the report of the Women's Pacific Coast Conference, and Miss Hultin presented in her usual interesting and eloquent manner the Women's Western Conference, its achievements in the past and its prospects for the future. The first address of the afternoon was given by Mrs. J. T. Sunderland of Ann Arbor, upon "The Religious Field." She treated the subject logically and exhaustively, and her paper was one of the most scholarly addresses given before the conference. It consisted of an historical and philosophical survey of the development of religion, ably conceived and forcibly presented. Religion was defined as the consciousness of our relation to some divine being. The speaker showed the development of this consciousness in its various phases; the thought of God as near, speaking to his children; then a God far removed, communicating his will through oracles and prophets; then a later phase of belief, in which the absentee God was revealed through a book; and finally the conception of a God immanent as well as transcendent. To us, then, the religious field has the immanent God as its center, the transcendent God as its circumference. Our work in it is to help the human race, which has already taken the long step from consciousness to self-consciousness, to take the longer stride from self-consciousness to God-consciousness. In this work the best of all helpers is the soul that has experienced the truth, "I and my Father are one."

Rev. Marion Murdoch of Cleveland gave the second paper. She spoke with great clearness and energy upon the subject, "Moral Enthusiasm," emphasizing the prevalence and worth of the moral ideal. This moral ideal, she said, has been the guide, the inspiration, of all the ages of humanity. It may be traced in every department of life. All questions are found in the last analysis to be moral questions. It was so with the slavery and war questions, it is so with tariff and temperance and finance, it is true of all questions of capital and labor. Only through conformity to the moral ideal can these living problems be permanently solved. Humanity, then, is laid under the ennobling necessity of giving all its splendid powers to the achievement of this ideal. There is needed the highest enthusiasm, not self-centered or partisan or fanatical, but a

celestial fire of soul that will consume all trivial aims in one effort, a zeal that will lay aside all minor differences in the accomplishment of a supreme purpose. Miss Murdoch closed with a presentation of the supreme influence of the divine ideal upon life.

Miss May White Ovington of Brooklyn showed the need which the church has to develop and utilize the varied energies of young women. She stated that the young woman of today, like Mrs. Ward's Marcella, is deeply stirred by the problems of life, but is not inclined to look to the church for material aid in their solution. If the church would successfully grapple with these problems, it must make use of the splendid energy and interest and devotion of the young. In turn, the young woman will receive much benefit from closer contact with the life and work of the church. Miss Ovington's carefully prepared paper, read with pleasing voice and manner, was cordially received.

Miss Anthony, being present, was introduced to the audience, and spoke briefly and enthusiastically upon her favorite theme. Hearty applause greeted the appearance of Mrs. Julia Ward Howe, who read a paper on "The Golden Bond"—that of sisterhood. "The predominant tendency of our time," said Mrs. Howe, "is toward unity. Yet agreement ought not to bring indifference, but a more ardent effort." The speaker made a plea for retaining the historic relations of the church, and for the inclusiveness of Christianity. As a fitting and inspiring close to the excellent program, Mrs. Howe recited her Battle Hymn of the Republic.

### Church-Door Pulpit

#### Social Economics and Ministerial Usefulness.\*

BY W. C. GANNETT.

A minister of a one-day church is about one seventh of a minister; but in a time like ours even he must deal with social economics in his pulpit. If his church be a two-day church, and he two sevenths of a minister, his need of dealing with the subject is more than doubled. But if he have a seven-day church, and he is a whole minister, then his need of dealing with social economics can hardly be overstated.

For what is social economics? I am not sure, but I think it means the science of living together in communities harmoniously. The term considers society as a great family, a communal household, and it means the housekeeping of that household. So it brings classes of people into view; classes each engaged in getting a living from and with each other; each therefore having rights, and duties corresponding to the rights. Therefore with the name social economics the whole field of social ethics opens into view. It deals directly with methods of justice and the consequences of injustice. It studies these methods and consequences scientifically, deducing from the phenomena the laws of social wellbeing and the remedies for social ailments. It works out the moral problem by the calculus of utilities. This, if I understand it, is social economics.

And what is the minister? He is mainly a man of two functions—inspiration and interpretation. As inspirer he aims at motives, appeals to feelings, stirs the conscience, summons the will; he points to the Moral Law and becomes its voice—the voice of the inward Imperative. But his power to

\*An address delivered at the Middle States Conference held in connection with the celebration of the Semi-Centennial of the Meadville Theological School, in June, 1894, and published in *The Meadville Portfolio*.



inspire is largely a power to interpret or reveal. The minister is a revealer. He must reveal, interpret, first of all, the secrets of the soul's life. To quote your own good Dr. Stearns—and I can hear his voice rise to the words as he said them in the Cambridge Divinity Chapel seven and twenty years ago—"The minister is to give back to his people *their own thoughts transfused with spirituality*." Unless he can do this, no minister. And to do this successfully, he must be that which he would make others—an awed, consecrated and rejoicing man before the Moral Law; in motive single and unselfish, in feeling earnest, in conscience sensitive, in will obedient, in service constant. But this is not all he must interpret. There is no limit to his meditations. The minister is also to interpret science, art, literature, ethics to those who have less genius or less time than he to seek and find. He is poet, reading off the larger meanings of things. He is teacher of the symbol side of things. He is native of the borderland between the outer and the inner worlds, knows the language of both, and translates from one into the other. His is not the highest function: at least the minister is seldom an original explorer; but he reports the exploration, and in reporting adds the halo to the fact—halo that belongs to it in nature, is there if one can see it, and which perhaps the explorer himself had missed. The message reaches him in dry light; it leaves his lips in glory. Mayer and others establish the correlation of physical forces; the minister reports the radiant discovery as a new vision of the unity of God. Darwin and others suggest the natural origin of species; the minister listens to him and reports the ancestries of sin, vistas, opening backward, of the embryonic soul, man's mental and moral kinship with the brute—the man on fours, and vistas opening onward towards the angel. Mueller and others trace human speech to a few old homesteads, and the minister, going with them, comes back and reports the kinship of religions and the brotherhood of man. Millet paints two peasants with bent heads in a potato field, and the minister interprets from the picture sunset and the bell-tone and prayer and human love and the heaven that closes down to touch the humblest toil. Robert Browning writes his Rabbi poem, and the minister makes it a well of comfort for all high-hearted failers. Always in this large sense a man of texts. Always a revealer of the meanings, always an interpreter, is he, the minister. Not that he is the only one, or, in this day of professors and magazines, the most distinct; and often he discharges the function very poorly. Still, the church on Sunday is an organized oracle, and the minister is on the tripod, and the common people, the kind people, are there to listen, and it is his privilege to interpret the universe, its power, its beauty and its majesty, to them.

Now no aspect of the universe is so impressive, so engaging to man as man himself: not man the individual alone, but man in society also, the man whose fellowship with man gives rise to social economics. On this subject in particular, man in relation to man, more people still listen to the minister interpreting than listen to any one else. He is supposed to have studied the laws of justice more impartially than most, to be more daring in his trust of the laws, to be more eager in obedience to them. He is a brevet-prophet and brevet-economist in one, and the people like the combination; if he were all prophet, they would kill him; if he were all economist, he would know too much and lose his audience in that way. We parsons are discredited as sentimental-

ists, it is true; but no sentiment, no parson—and this because no sentiment, no congregation. Sentiment is the halo around sense—and people want the halo. A bare fact is a face without the smile—and the people want the smile. So, practically each new minister is given his chance, is tried by the level-headed public; and if, under his sentiment, seems to lie sense, common sense, wide sense—if he also seems to have a level head (for even a minister may have one) and an all-round view, then not a man in the town has such a pedestal as he for talking to the common people about the social laws.

This, I think, is almost as true of the minister today as in the old priest ridden periods of Christendom. For if, on the one hand, the minister has lost influence in the general spread of intelligence, the vast increase of interest in the special subject of social justice—his subject—has made good the loss. We are living in the sociological age, it is said. As the beginning of our nineteenth century witnessed the rise of the great missionary theologic enterprises in behalf of other-world salvation, this dawn of the twentieth century is witnessing the rise of a great sociologic impulse in behalf of this-world salvation; and the same enthusiasm, the same missionary consecration, but still more widely shared, is in this movement as was in that. Who is not conscious of a growing breathlessness in the age, a growing intensity in the drama of society as it is being played before us in the politics and class-relations of today? To unfold the morning paper is to watch the rolling-up of the curtain on a new scene at the theater: How is the world stage set today? What new actors have entered? How will the plot develop now? This new intensity of interest is attested in many ways—by newspaper, by magazine, by the thronging books, by clubs for study of the social problems, by new forms of brotherhood and sisterhood upspringing in the city slums, by new attention to all the little ones and cripples of society, the insane, the idiot, the criminal, the weak; by the ceaseless rub-a-dub of educational experiments; by public conferences for reforms of many kinds.

And what need, in this dawning twentieth century, of joining heads and hearts and hands in great salvation armies of reform, when we think how certain old problems of society have complicated and enlarged themselves *as results of nineteenth century advance*? Abroad, what are the nations coming to with their vast standing armies and their new methods of opening a thousand graves at one explosion on a battle field? We have had armies before, but that spectacle of armed nations is a nineteenth century development. At home, what is America coming to, our fair land of opportunity, our land of equal rights, as we had fancied it, when each new May we are saying now, "The spring riots have begun, the spring militia-bands are out," as we used to say, "Mayflowers have come, the violets are here?" *Bloodroot* is blossoming thick in these latter springs of the nineteenth century! There have been struggles many between the underlings and over-lords—history is one long chronicle of such struggles—but when within the human centuries have federated labor and federated capital so threateningly faced and glared at each other as today? Those confronted federations are a nineteenth century development. When has the temperance problem been so widely pressed from both sides—by those content to make the victims, by those intent to save them? Noah was drunk, and the generations since have reeled, but the saloon in its omnipresence and omnipotence is a nineteenth century development. When has the weak spot in our American body of

life—the government of cities—been so like a cancer in its peril to us? And the swarming of the country to the city is a nineteenth century development. I am not wailing. I know it is sunshine that makes the cyclone—the sunshine of our century's civilization that has bred these dangers. But can one, living in these days of ours, help remembering how the last century closed in France?

Here then we live today amid this new concern for social economics, this new necessity for better economics, and the problems each and all are rooted in ethics. It is the minister's opportunity. *It is the minister's opportunity*. He is looked to as in some sense a trained interpreter of ethics. Let him deserve the trust and magnify his office!

Ah, but is he ready for it, ready for these problems? Can he even state the problems wisely? Can he discuss the *pros* and *cons* before the people? Can he speak except in glittering generalities about them? Is he at the mercy of his party newspaper for his facts, and last night's newspaper at that? Does he know even a few of the pivotal statistics of the evils of his day? Let us put him through a page of his catechism:

The "age of consent." it is seven, I think, in Delaware; seven! What is it, sir, in your state?

What proportion of its annual income does the United States government get from its partnership in the saloon interest?

What is the annual cost of the saloons to the community in mere dollars? Does high license diminish drinking and its curse, or simply secure the saloon, by the larger bribe it offers the people, without diminishing the curse at all?

What are the facts about the Norwegian System, and how about the ethics of that system?

What is the average income of a citizen of the United States? What *per cent.* of the people—is it 5?—owns 95 *per cent.* of the property in this country?

What about the ethics of the income tax, —and of graduated taxation in general?

The tariff levies its mite, uncounted, unseen, on nearly every article we use: are you clear, sir, about the comparative ethics and comparative consequences of protection and free trade?

The land question underlies every other question—are you a single-taxer, and can you give your reasons?

The unearned increment of private property—that vast question of the many aspects—to whom does the increment belong of right? And how can the true owner get possession of his property?

Just one page out of the catechism! I cannot answer all the questions—can you? On all such subjects the people are consciously aching for illumination; aching for facts and interpretation of the facts. Thoughtful people wait, thoughtless people are growing conscious too and wait; men wait, women wait; young people hold up their bright faces and wait, knowing well, "These are the problems soon to be ours to face." And every Sunday sees an audience ready in almost any church, if one of the subjects is announced by even a common preacher—the people are such hoppers! *It is the minister's opportunity*.

It need not be said here that the Sunday morning service is not the fittest time and place for such discussions, that the sermon should not be drowned in the lecture, and the worship stifled with statistics. I know that; though if the church be a one-day church, better spoil a Sunday now and then with these aching subjects than have a church which is hallowed by them on no day at all. Communion of the soul with God is



good, but Jesus said, "First be reconciled to thy brother, commune with him, as prelude to your altar gift." The aching ethical relations in society are the subjects of the Sermon on the Mount, you know; and though you prefer the quiet heights of the Gospel of John for Sabbath subjects, still it won't do to shut out entirely the Sermon on the Mount. Besides there is a way of firing statistics and making them glow with Isaiah glows. The jewel-stones that build the walls of every New Jerusalem are just statistics—social statistics—fused and massed and crystalized!

But whatever we do with Sundays, of course the true way is to have our church no one day, two-day, three-day church, but a church of the sacred seven. Every church today should have, I think, a Social Topics class to discuss the aching subjects; and every church, of course, should be, what already many churches are, in some definite direction or directions, a church of the Helping Hand; and our church should be, besides, a Propaganda of reforms, an institute and training school for social workers, training chairmen and chairwomen for town committee work. Is there a Humane Society in town—our church should have two members on the Board. Is work for Temperance to be done—shame if our church can not find a way to help at that, although we are neither Evangelical nor women. Is it work for better schools, for University extension and the like—our church should furnish minute-men for that. Is there a Committee of One Hundred for better city government—when they count church noses in that hundred, at least five should be the Unitarian kind of nose. Is it a movement for women's equal rights with men in government—our church on Sundays, when the men have not ventured out, should look like a meeting of the Woman's Suffrage Club!

And the minister should have a voice and hand in every one of these movements, inspiring, steering, pushing, pulling, slowing too when brakes are needed. He shall lead the Social Topics class, unless, as easily may happen, there is some one better equipped than he to do it. He shall have his sermon or his lecture on every social question that engages general attention. He shall initiate and organize the propaganda. He shall serve, too, on the committees of action.

Theology—sociology: theologian—sociologist: the words ought not to suggest contraries. But if they do, the ministers of today must learn to reconcile the contraries. Must, if men are still to come to his church. Must the more, if workingmen are to come. And still more must, if the rich men who do come are to be influenced. The living church of tomorrow may be a church of an *ism*, but it must be sociological whatever else it be—and I hope the good A. U. A. will know enough to call it "purely Christian," even if it does not call itself so, and won't "refuse to co-operate" with it on any ground of *name*. If it still do refuse, all that fine talk this morning about the Unitarian freedom is just fine talk, you know, and you don't call a wire fence *wire*, though you see it, simply because it don't prick you. You who like that talk ought to lay it on your souls to make the talk come true. Certainly, whatever else he talked, Jesus talked much about the kingdom of heaven—a purely sociological dream. He did little else than dream that dream—except to live it and to die it. If he named the dream, I suppose he called it "pure Judaism," do not you? Just a dream; plans and statistics first arrived with St. Paul—another profound sociologist. But as the preacher of the annual sermon at the meeting of the

British Unitarian Association last month said: "Half the ideas and half the watch-words of our social and labor movements have been caught up from the young carpenter of Nazareth." Our work today is to realize that sociological dream of Jesus. And the church is rousing herself to do her share in the work. Already she is revising her architecture,—for the meeting-house and chapel substituting buildings of the "church-home" type, to fit her new sociological purposes. She has begun to revise her creeds and bonds of union in the same behalf. And now she is demanding of the Divinity schools a revised Minister, and to that end is revising the Divinity School itself. Ministers have always done a little of this work, and exceptional ministers have done much; but the art of doing it was only to be learned in post-graduate parish courses of experiment and failure. Fifteen years ago not a Divinity school in the land, it is said, gave any systematic education in sociologic lines. I believe our Harvard school, at Cambridge, led the way, opening her first course as an elective in 1880, Andover following seven years later. The Hartford school in 1888 was the first to make the course obligatory. The Chicago Seminary (Congregational) was the first to deem the subject worthy of a separate department with a professor to itself: this was so recently as 1890. Today three other schools, Springfield, Yale and a second at Chicago, have the separate professor; five more prescribe a course, depending on some two-headed, perhaps three-headed, professor for it; and nine offer it as an elective study. So many, at least: I take these facts and figures from Prof. Graham Taylor's address at the Evangelical Alliance Congress held last year, and doubt if they are complete for even 1893. And practical field-work by the students, the school "settlement" in the slums, and even the post-graduate and traveling fellowship in sociology, have begun. All this since 1880; and each year now the syllabus of the professor's lectures is growing more elaborate (e. g., Prof. Hoyt's admirable outlines for the Auburn Seminary, Presbyterian), and the interest of the students more intense. Can there be better proof that the function of the minister is enlarging, that the "higher criticism" of social institutions is to be part of his work, that the revised minister is expected to become a captain of social reform? For working purposes he can spare several things in his course better than his sociology, for this is the "kingdom of heaven" part of his training.

### Human Love and Death.

BY MARION LISLE.

"Here is my dead," saith Human Love,  
Here is my dead;  
What wilt thou that I shall do  
With this soul fled?  
Go weave its memory into life,  
And rest content  
That this is all the end toward which  
A soul is bent?  
I should deny my being thus!  
If naught is stored  
Beyond the grave, then let me be  
Creative Word!  
Shall light and time and creature need  
Bring forth this eye  
That scans the stars, and human love  
Impotent die?  
Here is my dead! And I am Love!  
Shape thou thy God!  
The future is an open way  
Thou hast not trod.

### The Home

#### Helps to High Living.

- Sun.—There is a guidance for each of us and by lowly listening we shall hear the right word.  
Mon.—Leave to the diamond its ages to grow, nor expect to accelerate the births of the eternal.  
Tues.—He that loveth maketh his own the grandeur he loveth.  
Wed.—There is no peace but in the triumph of principle.  
Thurs.—Do that which is assigned to thee and thou canst not hope too much or dare too much.  
Fri.—He will have learned the lesson of life who is skillful in the ethics of friendship.  
Sat.—The things that are really for thee gravitate to thee.

Emerson.

### Doing Without It.

I've found some wisdom in my quest  
That's richly worth retailing;  
I've learned that when one does his best  
There's little harm in failing.  
I thought to gather wealth untold,  
And made my boast about it;  
My wit and toil bring little gold—  
But I am rich without it.  
I said, "The world shall bear my name,  
And down the ages shout it!"  
I shall not win the bauble fame—  
I'm just as great without it.  
I thought to know philosophy,  
And teach the world about it;  
My plummet will not sound the sea,  
My ship sails on without it.  
Another thing I've had to prove,  
Though much I used to doubt it;  
One can't be sure of human love,  
But one can live without it.  
I saw the world with wrong o'ergrown,  
And bravely fought to rout it;  
Some age will see it overthrown—  
So I can die without it.  
I may not reach what I pursue,  
Yet will I keep pursuing;  
Nothing is vain that I can do,  
For soul-growth comes of doing.  
But wherefore tell you what I know,  
Since you will not receive it?  
When you have lived and learned, I trow,  
You're certain to believe it.

—Rev. Charles G. Ames.

### A Tame Humming-Bird.

Among the hundred winged visitors to a bed of gorgeous nasturtiums during the past summer has been a pair of humming-birds, whose brilliant coloring, delicate shape, quick, graceful, vivacious movements excited the admiration of all in the rectory. We were never able to get very familiar with these sprightly creatures, though a year ago, in their quarrels over the possession of a spray of bright red salvia, they had almost brushed our faces. We tried in every conceivable way to convince them of our good intentions, but they remained perversely timid and sceptical. Judge of my surprise, then, when one day in July my wife came running in to tell me that, while she was picking a bunch of nasturtiums, a little humming-bird had flitted fearlessly around her hand, and that it had actually followed the flowers in her hand, seeking in each one for its hidden pot of honey. It seemed impossible, but shortly afterward I had an opportunity to verify the story, for on going out to the bed I found the feathery elf disporting



himself. I approached with great caution. I put my hand among the flowers, and he flew around and under it wherever there was a gorgeous cup. I was emboldened. Picking a few flowers, I offered them to him. At once he flew straight to them, following them as I rose from my knees, and testing the brightest in the bunch. I made another venture. Placing a single flower in my open palm, I offered it to him. Fearlessly he lit on my hand, and, spreading his tiny emerald wings to preserve his balance, thrust his head into the scarlet goblet. Judge of my sensations. A tiny humming-bird, as shy and timid a bit of breathing feather as floats in the air, resting on my hand and feeding. I was all tenderness. A strange thrill of sympathy ran through me. I was in touch with nature, and the sacredness of all life was no longer a fine phrase, but an experience and a conviction.—H. M. L., in *Our Animal Friends*.

### Chicago Manual Training School.

(Extract from article in Royal League Journal.)

The most popular art having its ultimatum in wood is cabinet making, and some beautiful finished specimens are on hand. Among other things, there is a beautiful pedestal in oak, highly finished and polished, entirely the work of the boys, which was, among other products of the school, on exhibition at the World's Fair. A splendid large cabinet in Dr. Belfield's office and several exquisitely finished secretaries' desks attest the proficiency of the boys in this fascinating branch of artisanship. "Whenever we want anything new in the furniture line, we make it," said Dr. Belfield, "and in fact we have no hesitancy in ordering almost anything that we need right from the boys. Very nearly all the benches in this wood working shop are their work, both machine and hand benches, and one feature is that when a boy has special work in which he finds the need of an unprovided small or lathe tool he goes and makes it at once. This, while it seems a privilege or a 'recess,' is really a discipline in resource, and trains mind and hand in the science of meeting emergencies."

### In Greenland.

To the Greenlanders, as well as to the natives of southern climates, the whale is an animal of vast importance; and these people devote much of their time to fishing for it. When they set out upon their whale-catching expedition, they dress themselves in their best apparel, imagining that if they are not cleanly and neatly clothed, the whale, which detests a dirty, slovenly garb, would certainly avoid them. In this manner about fifty persons, men and women, set out together in one of their large boats. The women take with them their needles, thread, and other implements, to mend their husband's clothes, in case they should be torn, and to repair the boat if it should happen to receive any damage.

The fidelity of the male and female whale to each other exceeds that of most animals. Anderson, in his "History of Greenland," mentions that some fishermen struck one of two whales, a male and female that were in company together, and when at last the wounded victim sank under the number and severity of its wounds, its faithful partner, unable to survive its loss, stretched herself upon the dead body of her mate, and calmly shared its fate.—*Youth's Instructor*.

## The Sunday School

Fifth Year of the Six Years' Course.

### The Growth of Christianity.

BY REV. J. H. CROOKER.

First Period: The Young Church: A. D. 30—A. D. 430.

#### LESSON VI.

The Making and Meaning of the Nicene Creed.

Chronology:—The Fourth Century. The Two Great Statesmen:—Constantine and Theodosius. The Two Great Churchmen:—Athanasius and Augustine. Two Interesting Stories:—Athanasius' adventure up the Nile and Augustine's conversion.

#### I. THE PROBLEM OF THE SON'S RELATION TO THE FATHER AS SOLVED BY ORIGEN.

The human character of Jesus as inspiration toward what we ought to be and his human voice proclaiming the gospel of love as our law of life, the heart and strength of Christianity, have never, even in the most dogmatic ages, been wholly obscured or silenced. But by the beginning of the third century this human and historical Jesus had been pretty well hidden behind the doctrine of the Logos. And the writers and thinkers of the church, referring to him by this name or calling him "the Son of God," meant that a Divine Being closely related to the Almighty had dwelt on earth as a man for our salvation.

The thought of the church, turning away from Jesus's lovely character and his message of love, ran to speculation about the relation of this mysterious God-man to the Almighty. There were those who protested against all this and clung closer to his pure humanity, but the tide in the other direction was irresistible. Although this change marked a radical transformation, it was not merely a corruption of Christianity; and instead of being a trivial matter, it was a great intellectual movement which had vast meaning and importance then, though its forms of thought have no attraction or authority for us today.

The difficulty with which the church then struggled, in bitter, and often cruel, controversy for centuries, arose from the fact that the Christian mind had taken into itself two contradictory ideas. Christians were monotheists by tradition and conviction, but by the beginning of the third century, Jesus, accepted as the Logos and worshiped as the Son, had reached the position of a second, or subordinate, deity. In a majority of the writings of the time, it is clear that Jesus was regarded as a divine being, and yet as distinct from the Almighty Father.

This way of thinking had grown up slowly without any realization of the difficulty which it would finally cause, which was this: Were Christians to have one God or two?—a tremendous problem. On the one hand, they were constrained to belief in one God; on the other, they worshiped Jesus the Son as a subordinate deity. Here was the problem: How to keep their monotheism and at the same time worship Jesus as God. To us the solution seems easy enough: Go back to the original idea,—the humanity of Jesus (the thought of the first three Gospels); but this they could not easily do. The philosophy of the Logos was too dominant; its association with Jesus too close. They must think of Jesus as the Son, and hence a deity. The question was: How could they do this and continue monotheists?

The first step toward a solution was taken by Origen, a disciple of Clement of Alexandria, whose work fell in the third, fourth and fifth decades of the third century.

Origen was the greatest scholar and thinker of the church in his time; broad, catholic, liberal, a voluminous writer and famous teacher. His assertion of the inferiority of the Son to the Father, his belief in universal salvation, his free use of Scripture, and some peculiar views of creation have kept his great name under the suspicion of heresy. He attempted to reconcile monotheism and the deity of Jesus by teaching that the Father and the Son are united and yet separated by a mysterious process, which he called *eternal generation*. To save the idea of monotheism, he included them both in the Godhead, and to keep the idea of the Son as a distinct though subordinate being (the Greek *hypostasis* represents a more subtle distinction than our word "being") Origen conceived him as set apart from the Father from eternity, not by an act of creation, which would make Jesus a *creature* and Christians *idolaters*, but by a mystical process, for which the English word *generation* is an imperfect name. In this way, Jesus becomes the only begotten Son of God. That is to say, Origen solved the difficulty by carrying the contradictory ideas of monotheism and the deity of Jesus up into the region of mystery, and hiding it behind an obscure phrase.

#### II. THE CONTEST OF ARIUS AND ATHANASIUS.

This was a temporary working theory which enabled Christians to worship Jesus the Son as God and still keep their monotheism; and it served their needs during the next two generations while the church was expanding as an institution. But finally the problem took on a new phase in Alexandria about the time that Constantine was making Christianity the religion of the empire. Arius, a presbyter, an older and narrower man than his opponent, Athanasius, then a deacon, asserted that Jesus the Logos or Son was a being distinct and separate from God the Father, neither of the same essence nor equal in rank but the first of created beings, yet worthy of worship. In this contention, Arius had with him the majority of Scripture texts and the oldest traditions; and a similar faith was largely held for four centuries (especially by the Goths). It was defended and witnessed by innumerable martyrs, and it was very fruitful of missions. But it was inherently weak. It savored of polytheism, giving Christians practically two Gods; it subjected Christians to the charge of worshipping a *creature*; and it separated man from immediate contact with the Almighty, something that the religious consciousness could not tolerate.

On the other hand, Athanasius, of deep mystical nature and heroic spirit often put to test in a long life of varied adventures, saw the necessity of standing by Origen's doctrine of Eternal Generation to keep monotheism and prevent confusion; and he asserted that the Son is of the *same substance* as the Father, not created but begotten from eternity. Many of the distinctions about which men then quarreled seem to us fanciful or foolish, and they can be approximately expressed only in Greek terms. They deal with the interior mechanism of the Godhead where reverent silence is best. But this much can be said for Athanasius: By representing the incarnation of the Logos in Jesus as the coming of the Son, begotten from eternity of the same substance as the Father, into immediate contact with humanity, he maintained monotheism in the only fashion possible from that standpoint; he stopped the charge that Christians worshiped a creature, and he brought the Almighty into full touch with man. It is easy to point out confusion and unreality all along this



line, but here was a working religious theory which enabled Christians to feel that the Son is in the Godhead and that the Godhead is one; that God himself was incarnate in Jesus, and that the human soul is in direct contact with all of God. Not a clear solution—none can be made on that line—but a compromise which carried for that time the greatest amount of religious helpfulness.

### III. THE COUNCIL AND CREED OF NICÆA.

The fierce contest between Arius and Athanasius rapidly spread through the east; and Constantine, appreciating the evils of such a conflict, and not wishing his new allies to divide and destroy each other, called a council of bishops, the first *ecumenical*. Over 300 responded, nearly all from the east, and the assembly met at Nicæa in 325. After a session of about two months, marked by a bitterness and turbulence which the emperor's presence did not repress, a statement was adopted, of which this is the important part: "Our Lord Jesus Christ, the Son of God, begotten of the Father, Light of Light, very God of very God, begotten not made; being of one substance [*homousion*; the Arians said "*homoiousion*," similar substance] with the Father." This creed, a compromise, the first choice of but few, was forced upon the council by the emperor to secure peace. While it asserted "sameness of substance" between Father and Son, it was supposed by a majority to imply a subordination of the Son.

We must here remember: (1) This council was called by the emperor, not the bishop of Rome, who at this time occupied no special preëminence. (2) The decision was meant as a condemnation of Arius, but later he gained favor, while Athanasius was exiled, though he became bishop of Alexandria and after a long and stormy career died peacefully in his episcopal office in 373. (3) For half a century, first one and then the other party was uppermost; political intrigue and selfish ambition worked mightily about this theme, distracting the church and obscuring that spirit of Jesus which is Christianity. (4) The Arian form of faith was that which for thirty years (350-380) was spread by Ulfilas, the great Gothic missionary, who translated the New Testament into the mother tongue of his people.

### IV. AUGUSTINE AND THE DOGMA OF THE TRINITY.

The Nicene Creed is not definitely trinitarian; at the end there is only a bare mention of the Holy Spirit. The question then in debate was not the threefold character of the Godhead, but simply the relation of the Son to the Father. But a similar question respecting the character and relation of the Spirit had to be settled: Whether a person or an influence; how related to the Father and Son and how operative in providence. Finally, after much debate and in continuation of lines established at Nicæa, in the second general council at Constantinople, 381, these words were added to the Nicene Creed to cover this point: "The Holy Spirit is the Lord and Giver of Life, who proceedeth from the Father; who with the Father and Son together is worshiped and glorified."

The long-used formula, "Father, Son and Holy Spirit," now for the first time received, after years of debate, a precise definition. The theory of the Godhead as a *trinity* was now completed after a long and fluctuating growth. But when we say, "three persons in one being," we must remember that the word "person" very poorly expresses the distinction which those old Greek theologians had in mind; it is too concrete and individual. That such an idea did not exist in apostolic times is evident from the one fact

that it came up long afterwards as something wholly new and only slowly gained its complete form and a general acceptance. It did not arise from a study of Scripture, or from an appeal to history or experience, but from speculations about subjects beyond observation, which reason has no right to handle. Starting from certain assumptions and working under peculiar conditions, Christians elaborated it as an inevitable conclusion from certain mystical and contradictory assumptions. And for a time it was a serviceable product of human thought; but the whole problem hangs in the air, without scientific reality or spiritual inspiration.

During the fifty years after the council of Constantinople, 381-430, there were protests innumerable against the trinitarian dogma, but the influence of four great churchmen made its success sure: Ambrose of Milan, a noble character who did much to enrich the church service; Chrysostom of Constantinople, a great orator and writer; Jerome, who finally settled in a monastery in Bethlehem and gave a great impetus to the monastic spirit then becoming strong in the East, the chief Biblical scholar of his time, who drew the line more sharply than previous churchmen between inspired and merely literary writings, practically closing the canon of the New Testament as we have it; and Augustine, in whose voluminous works the young church may be said to have reached its intellectual maturity.

Augustine, born of good family, his mother a Christian, after a youth of dissipation and an early manhood devoted to heretical views (Manichæism), became an orthodox Christian, and spent his last years as bishop of Hippo in northern Africa. He was the master mind of his time, who developed, arranged, and defined the thought of the church, making an exposition of Christian doctrine that was comprehensive and authoritative. A man of intense convictions and even fierce temper, he advocated with marvelous power the graces of humility and penitence. His *Confessions* belong to the literature that knows no limitations of time or place.

His contributions to theology embraced three topics: 1. A defence and definition of the trinity which became the standard treatise. 2. His view of human nature and human history, the corruption of all men through the fall of Adam and the consequent supremacy of Satan in the world, took possession of the church and has held sway until the present, but is now fast disappearing, thanks to a scientific psychology. 3. From this view of man came his teaching respecting the inability of the human will and salvation by the irresistible grace of God (linked with his theory of God's sovereignty in decrees of election and predestination). On these subjects arose his fierce debate with Pelagius, who took a more rational and generous view of man's ability and God's character. 4. His theory of Jesus's redemptive work (little discussed up to this time) was less clear; but he favored the old notion that Jesus paid the ransom for sinners to Satan. 5. His great work was "The City of God," probably suggested by Plato's *Republic*, in which he argued that over against the old corrupt political world will rise a new spiritual empire with Christ as king and love as law. The Messianic ideal was broadened and exalted; Roman Imperialism was given a Christian interpretation and application. These teachings, set forth in a season of civil tumult and fear to sustain hope and stimulate effort, became the ideal and inspiration of the church, a prophetic scheme for a new order of society, with many noble elements, which closed one

era to open another in the Growth of Christianity.

See Allen, "Christian History," vol. I., chaps. v. and vi., for these subjects in general; Hall, "Orthodoxy and Heresy," chap. III., is a brief but remarkably clear and able discussion of the growth of the trinitarian dogma; Stanley, "The Eastern Church," Lectures II-VI., graphically describes the council at Nicæa; Matthew Arnold, "Literature and Dogma," chap. IX., shows the vast difference between Jesus's gospel and these dogmas; Hatch, "Influence of Greek Ideas and Usages," Lecture IX., discusses the larger philosophical relations of these subjects; Schaff, "History of the Christian Church," vol. III., chap. x., tells the story of Augustine and the other churchmen of his day.

### Minutes of the Sunday School Society Directors' Meeting.

At a meeting of the Directors of the Sunday School Society, Sept. 21, final arrangements were made for publishing the revised "Services and Songs," which has been in process of preparation for some months. It will be ready for use early in October, with the valuable additions of one new service and sixty new songs. Mr. Blake, Mr. Kerr and Mr. Scheible were appointed a committee to attend to any further questions of detail that might arise before the next meeting of the Board.

Mr. Gould reported for the Summer Institute at Tower Hill, which had a satisfactory season, not only in the excellent work done for the study of "The Growth of Christianity," but also financially. A vote of thanks was passed to Messrs. Van Sluyters and Jones, Mrs. Woolley, Mrs. Gould and Mrs. Buckstaff, for their kind services in contributing each a lecture to the evening work of the Institute.

Mr. Gould also reported the action of the Institute concerning the question of changing the name of the society to the American Liberal Sunday School Society. It having been found unnecessary to refer the matter by letter to each member of the society, it was recommended that the Board take the usual course according to its by-laws and give two months' notice of such a proposal in *UNITY* before taking any action.

A motion was carried that \$7.00 a week be appropriated to Miss Lula E. Hukill from the 13th of August, for services as acting secretary.

ELLEN T. LEONARD,  
Secretary pro tem.

### Sunday School Notes.

#### UNITY SERVICES AND SONGS.

The new and revised edition of this epoch-making book will be ready by the first of October. New plates have been prepared for all of the responsive services, and the songs have been more than doubled in number, so that no school can fail to find what it wants. Many orders for the book have already come in, and we trust the other schools which intend to use it will send for it as early as possible, because the Sunday School Society will need a large sum of money to pay for the new edition. The price is thirty cents a copy or three dollars a dozen.

#### BOOKS FOR THE SUNDAY-SCHOOL LIBRARY.

An excellent committee, called the "Ladies' Commission on Sunday-School Books," has undertaken to read such new books as might interest the young and publish catalogues of those worthy of a place in the library of a Sunday school. One such catalogue was issued in 1889, including the volumes published between 1885 and that year; and now a second catalogue has just been issued of the works that have appeared since 1890. These catalogues are very useful and can be had of the American Unitarian Association, Boston.

An acceptable gift for family or friend—a year's subscription to *UNITY*.



# UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

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## Notes from the Field

### The Minnesota Unitarian Conference.

This will be held October 14 and 15, 1894, in the First Unitarian Church, corner St. Mary Place and Eighth Street, South, Minneapolis.

Sunday, October 14. 11 A. M. Conference Sermon, by the Rev. A. W. Gould, of Chicago, Secretary W. U. C.

7:30 P. M. Platform meeting at Church of the Redeemer, by invitation of the Rev. M. D. Shutter. Subject: "The Liberal Church of the West." The Problem of Union, by Rev. M. D. Shutter, Minneapolis; Problem of Organization, by Rev. T. B. Forbush, Western Supt. A. U. A.; Gospel of Liberalism, by Rev. Wm. Ballou, Fargo, N. D., and Our Foreign Element (Speaker not yet announced).

Monday, October 15. 9:30 A. M. Devotional Service. 10:30 A. M. Business Meeting; Reports from the Field; Election of Officers, etc. 2 P. M. Sunday School Meeting; Reports of Schools; Addresses and Discussion. Delegates to the conference and visiting friends will be entertained gladly by the members of the First Unitarian Church.

### Chicago.

UNITY CHURCH: Services were resumed in Unity Church on the second Sunday of this month, when Dr. Collyer preached to a large audience. He was followed, on the 16th, by the Rev. Mr. Jaynes of West Newton, Mass., on the 23d by the Rev. A. N. Alcott of Elgin, Ill., and on the 30th by the Rev. T. B. Forbush. The work of the Sunday school was resumed on the 23d.

In Mrs. Henry Tucker, whose death occurred recently, Unity Church has lost one of its oldest and most faithful members. Mrs. Tucker, with her husband, was one of the founders of the church, and has always been a most regular and devoted attendant at its

services. She was a very estimable lady, and her death will be keenly regretted.

The Rev. B. R. Bulkeley, who preached in Unity Church for six weeks during the early part of the year, has accepted the invitation tendered him to fill its pulpit the ensuing year. Mr. Bulkeley is an eloquent preacher, an earnest man, and an active worker, especially among the young people. Much enthusiasm is already manifest, and it is hoped that his ministry may be attended by a great degree of prosperity.

A. L. G.

### Notice of Illinois Congress.

A State Congress of the Liberal Religious forces of Illinois will be held under the auspices of the American Congress of Liberal Religious Societies at Streator, Ill., October 16, 17 and 18. The officers of the American Congress will have charge of the preparation and the meeting until it is able to organize itself. The object will be to foster the feeling of fraternity among those who are in the main like-minded concerning the fundamentals of religion, though differently named, and to see whether it is not possible for such forces to unite in a systematic and well-directed propaganda, in the interest of humanity, and in quest of knowledge, justice, love and reverence. All societies in sympathy with this object within the state are requested to send delegations of three or more, and all individuals throughout the state who are interested, are cordially invited to come. A program which will consider vital questions of the present day is in course of preparation and will be duly announced.

If the time is ripe for this onward step of the liberal forces anywhere, it is ripe in Illinois. Let us have a large and earnest meeting to prove that our faith is practical, and that our practice is worth our faith.

For further particulars inquire of Rev. L. J. Duncan, Streator, Ill., of the local committee, or of the undersigned.

JENKIN LLOYD JONES,  
Gen'l Sec'y of the American Congress of Liberal Religious Societies.

### Invitation.

The Church of Good Will, of Streator, Ill., sends cordial greetings and a hearty welcome to the Liberal Societies within the state, of whatever faith or name, and all other persons who desire to attend the meetings on October 16, 17 and 18, called for the purpose of organizing a State Congress of Liberal Religious Societies,—extending to all the hospitality of our homes. Those intending to accept this hospitality will confer a favor by so informing the secretary of the church.

Organized two years ago upon the unrestricted fellowship of a common humanity, and working in the common bond of desire to know the truth, to live the right and to help mankind, we are in full accord with the object of these meetings as stated in the call and have an experiential faith in the ripeness of the time. Therefore we bid you, come.

W. H. LUKINS, *President*.  
MRS. CARRIE M. PLUMB, *Secretary*.  
L. J. DUNCAN, *Minister*.

THE COMMITTEE ON FELLOWSHIP OF THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES. NEW YORK, N. Y., Sept. 17, 1894. The Rev. Frank H. Adams, late of the Congregational Church, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman*.  
D. W. MOREHOUSE, *Secretary*.

The Rev. Edward R. Dinsmore, late of the Congregational Church, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our

ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman*.  
D. W. MOREHOUSE, *Secretary*.

The Rev. Caroline E. Norris, late of the Universalist Church, having sustained a thorough examination covering all points bearing upon her qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that she is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman*.  
D. W. MOREHOUSE, *Secretary*.

## The Study Table

"THE PHILOSOPHY OF HISTORY," by Rev. E. P. Powell, an address to the Brooklyn Ethical Association in the series of studies in applied sociology entitled "Factors in American Civilization," given during 1893, has been received by UNITY. The main divisions of the lecture are (A) Definition of History, (B) History is an Evolution, (C) History a Development of the Family, (D) The Evolution of the Church, (E) History has been Real Progress, (F) The Law of Progress, (G) Writers of History, (H) Importance of the Study of History. Price 10 cents.

## The Magazines.

LEND A HAND for August is largely devoted to the care of dependent children. Miss C. H. Pemberton, Acting superintendent of the Children's Aid Society of Pennsylvania, discusses "The Boarding System for Neglected Children," and Mr. G. A. Merrill, Superintendent of the Minnesota State Public School, has a paper on "The Advantages and Disadvantages of an Exclusive State System for the Care of Dependent Children." These papers were read at the National Conference of Charities and Corrections. Dr. Hale's careful lecture to the students at Meadville Theological School on "The Relief of Poverty" is also published in this number.

THE REVIEW OF REVIEWS for September contains an interesting article on Political Japan and its Leaders by C. Meriweather, illustrated by portraits of the emperor and his most prominent ministers and generals. It also contains a paper on "The Work of the Fifty-Third Congress, with the Principle Schedules of the New Tariff," and one on "Recent State Legislation."

THE FORUM for September contains an interesting account by U. S. Commissioner-General Gore of "The Profit-Sharing Labor Unions of Antwerp," very remarkable institutions for this day, and well worth the study of students of social science. Mr. Jacob A.

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#### The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn St., Chicago, by forwarding price named below.

**PEAK AND PRAIRIE.** From a Colorado Sketch-Book. By Anna Fuller. New York and London: G. P. Putnam's Sons. Cloth, 16 mo, pp. 391; \$1.00.

**LESSER'S DAUGHTER.** By Mrs. Andrew Dean, author of "A Splendid Cousin," etc. (Incognito Library.) New York and London: G. P. Putnam's Sons. Cloth, 18 mo, pp. 206; 50 cents.

**MISS WARD: AN ENIGMA.** By Anna Katherine Green (Mrs. Charles Rohlf). New York and London: G. P. Putnam's Sons. Paper, 12 mo, pp. 357; 50 cents.

**SONGS FROM VAGABONDIA.** By Bliss Carman and Richard Hovey. Designs by Tom B. Meteyard. Boston: Copeland and Day. London: Elkin Mathews and John Lane. Paper boards, 16 mo, pp. 55; \$1.00.

**FAMILIAR LETTERS OF HENRY DAVID THOREAU.** Edited, with an introduction and notes, by F. B. Sanborn. Boston and New York: Houghton, Mifflin & Co. Cloth, gilt top, 8 vo, pp. 483; \$1.50.

**LIFE OF FRANCES POWER COBBE.** By Herself. 2 vols. Boston and New York: Houghton Mifflin & Co. Cloth, gilt top, 8 vo, pp. 662; \$4.00.

**CONSTITUTION OF THE KINGDOM OF PRUSSIA.** Translated and supplied with an introduction and notes by James Harvey Robinson, Ph. D., Assoc. Prof. in University of Pennsylvania. Supplement to vol. v., no. 2, of Annals of the American Academy of Political and Social Science. Philadelphia: Am. Acad. of Pol. and Social Science. Paper, 8 vo, pp. 54.

**BRITISH UNITARIAN TRACTS.** *The Faith of a Free Church*, by Samuel M. Crothers, 3d; *Is Thine Heart Right?* by J. Edwin Odgers, M. A.—1d; *The Old and the New Motives in Religion Contrasted*, by Thomas R. Slicer, M. A.—1d. London: Philip Green.

**A STORY FROM PULLMAN TOWN.** By Nico Bech-Meyer. Illustrated with sketches by Capel Rowley. Chicago: Chas. H. Kerr & Co. Cloth, pp. 110; 50 cents. Paper, 25 cents.

### Correspondence

"Altruism, Socialism and Evolution."

EDITOR UNITY:—In reading the article under the above title, by "G. M. A." in UNITY of Sept. 6th, I was reminded of this incident: A gentleman, in my presence, in discussing social disorder, spoke of some degraded person arrested for drunkenness and vulgarity, and expressed the opinion that the best thing to have been done by the policeman was to club and knock the prisoner in the head. The gentleman is a strong evolutionist, a firm believer in the survival of the fittest, and an admirer of Herbert Spencer,—a philosopher who has done some good work, but who has made some breaks, according to his critics, among whom is Prof. Huxley. Moreover, the gentleman scouts the doctrine that all men are created with equal right to life, liberty and the pursuit of happiness. A socialist present, and taking some part in the discussion, was of the opinion that if clubbing was a proper remedy for social disorder, a little clubbing should be done on some of our public officials, law-makers, judges and police,

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COMPLETE PROCEEDINGS  
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**First American Congress**  
OF  
**Liberal Religious Societies,**

Held at Chicago May 22, 23, 24 & 25, 1894.

The Contents Include Papers Read and  
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REV. JOHN FAVILLE,	MR. W. M. SALTER,
DR. E. G. HIRSCH,	REV. M. J. SAVAGE,
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for he agreed with the great Humboldt, whose extensive travel and observation convinced him that the police occasion more disorder than they prevent. Whether the Spencerian or the socialist was nearer in the right is left with the reader to decide. My own opinion is that the larger part of the social disorder results from one-sided laws and one-sided judicial decisions and one-sided executives.

The question as to how altruism enters as a factor in evolution is important, as "G. M. A." claims, and the answer he gives as that of the socialist is nearly correct. It can only enter when the conscience and intellect are instructed in a clear sense of justice and duty. It entered when the conscience and intellect of the American people were so instructed as to see the injustice of chattel slavery. The slaves were not very lovable in one sense, but the abolitionist perceived their rights and his duty and acted accordingly, though denounced as a radical and a fanatic.

"Rewards and punishments find their full justification in evolution." That depends. The word "punishment" somehow has a disagreeable sound, and what it stands for is often arbitrary and unwise. It is true man makes progress through penalties and benefits, but under unjust laws these are not always commensurate, and altruism enters to make adjustment. Social security may often be better attained by placing the offender under proper restraint and in conditions inviting reform, than by visiting upon him our arbitrary punishments.

"G. M. A." says: "Wherever we view society in a natural state, we find the general rule in operation of giving love and esteem where it is thought to be deserved, and this is no more a rule of common practice than it is one of natural justice." Is there no higher rule, and does natural justice demand only this—that we shall love only the lovable and esteem only the deserving? Socialists are evolutionists, too, they believe in "the survival of the fittest," and they believe all men are influenced, in forming character, by heredity and environment. They do not believe that "bad and cruel natures can readily become good and kind by a sudden influx from without." They do not believe that "the scarlet can be made as white as snow" by a supernatural process. But they do believe in trying to overcome evil with good, as this is clearly nature's way. They do not believe "the blackened soul can indeed be made white in a twinkling" through supernaturalism, but they do believe in trying to make the environment favorable to the whitening process.

The socialist holds the universal brotherhood of man as an ideal, and tries by proper steps to assist in the evolution of the potential out of the actual.

Who is the supernaturalist, the socialist who works with zeal and hope and with "sweet reasonableness" to brighten the world and lift his lowly brother to a higher plane, or his opponent who says to him: "Cease your labor; it is vain; believe in evolution. Evolution is god and Laissez Faire is his prophet?"

Let me conclude these comments upon G. M. A.'s article by saying that the socialist traces the social disorder, the increasing poverty, degradation and crime, to the present capitalistic, cannibalistic, industrial system, and he asks that steps be taken to substitute some rational form of co-operation. He claims that true self-interest, the love of honorable distinction, and true individuality can be better promoted by voluntary co-operation for mutual benefit under the law of equal freedom than by the present capitalistic system. On this issue the battle is joined,

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**No. 43. The Free Church, and What it will Cost.** By C. F. Dole. The people of Texas City were called to a mass meeting in the open air on a Sunday afternoon to consider the question of their new church. Mr. Dole reports how they settled the following questions: Who shall be members? How shall we support it? What shall it stand for—for a creed of any sort? What sort of Sunday services shall there be? Shall it be called a "Christian" Church? How prevent sets and cliques in it? What sort of building shall we put up? What dangers are ahead to hinder our success?

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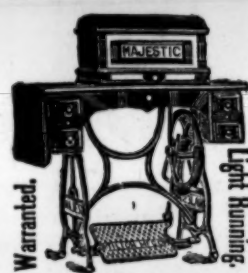
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### The Name Universal.

EDITOR OF UNITY:—Much has been written recently on Unitarians retaining the Christian name, because Christianity, at its best, is identical with universal religion. If Christianity be identical with universal religion, is not that just the reason why the name Christian should not be tenaciously retained? If Jesus rose to the grand thought and reality of teaching universal religion, do we not better honor him by calling that religion universal, than by calling it after his personal name, according to the manner of some partial religions? Universal religion is theocentric and not Christocentric. Could Jesus, or any other modest teacher of universal religion, desire that religion named after himself, rather than named after God, the All, the Universal? Is not Universal the appropriate name for the Universal?

Respectfully yours,  
PERRY MARSHALL.

### Two Thuringian Volkslieder.

The German wanderers' songs and travelers' songs are almost unique. Elise Polko, in a recent number of the *Gartenlaub*, tells a touching story in connection with "Der Wanderer" and "Ach, wie ist's möglich," two Thuringian songs known all the world over. "Der Wanderer" was composed in 1837 by Friedrich Brückner, father of Oskar Brückner, the 'cellist, and "Ach, wie ist's möglich" was the composition of Brückner's friend, Kantor Johann Ludwig Böhner, both of Erfurt.

In May, 1849, Wagner had to make his escape from Dresden, and he arrived at Erfurt on his way to Paris, to be conducted across the frontier by Brückner and Böhner. As he was being accompanied through the streets in the moonlight, he stopped suddenly to listen to some female voices singing "Ach, wie ist's möglich," and to the horror of his friends would not budge till he had heard the last note. "I know the melody," he said. "It is sung everywhere. Let me hear every line. What a beautiful parting song! I wish I had composed it!"

As he took his seat in the closed vehicle that was waiting impatiently to take him further on his journey, a soft voice started "The Wanderer:"

Wenn ich den Wandrer frage:

Wo willst du hin?—

and all joined in the refrain:

Nach Hause, nach Hause!

But at the last line:

Hab' keine Heimat mehr!

a choking voice called out "Da capo!" Then the horses started, and as the party passed out into the moonlight, and that lament "Hab' keine Heimat mehr!" (I have no home now!) became fainter and fainter, the lonely fugitive buried his face in the cushions and wept bitterly.

### The Discomforts of Luxury.

It is strange that the authors who have written so much about luxury, whether they praise it satirically, like Mandeville, or condemn it very seriously, like Mr. Goldwin Smith, or merely inquire into its history and traditions, like that careful scholar, M. Baudrillart, should never have been struck with the amount of discomfort it entails. In modern as in ancient times, the same zealous pursuit of prodigality results in the same heavy burden of undesirable possessions. The youthful daughter of Marie Antoinette was allowed, we are told, four pairs of shoes a

week; and M. Taine, inveighing bitterly against the extravagances of the French court, has no word of sympathy to spare for the unfortunate little princess, condemned by this ruthless edict always to wear new shoes. Louis XVI. had thirty doctors of his own; but surely no one will be found to envy him this royal superfluity. He also had a hundred and fifty pages, who were probably a terrible nuisance; and two chair-carriers, who were paid twenty thousand livres a year to inspect his Majesty's chairs, which duty they solemnly performed twice a day, whether they were wanted or not. The Cardinal de Rohan had all his kitchen utensils of solid silver, which must have given as much satisfaction to his cooks as did Nero's golden fishing-hooks to the fish he caught with them. M. Baudrillart describes the feasts of Elagabalus as if their only fault was their excess; but the impartial reader, scanning each unpalatable detail, comes to a different conclusion. Thrushes' brains and parrots' heads, peas mashed with grains of gold, beans fricasseed with morsels of amber, and rice mixed with pearls do not tempt one's fancy as either nourishing or appetizing diet; while the crowning point of discomfort was reached when revolving roofs threw down upon the guests such vast quantities of roses that they were well-nigh smothered. Better a dish of herbs, indeed, than all this dubious splendor. Nothing less enjoyable could have been invented in the interests of hospitality, save only that mysterious banquet given by Solomon the mighty, where all the beasts of the earth and all the demons of the air were summoned by his resistless talisman to do honor to the terrified and miserable banqueters.—*Atlantic Monthly.*

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### German School Discipline.

Dr. J. M. Rice, who has given a most careful study of the public-school system of the United States, writes an article on "School Excursions in Germany" for the September number of *The Century*. In the course of his paper he describes one excursion on which he was a guest made by the Pedagogical Seminary at Jena through the Luther country, in connection with a study of the Reformation. The following is the result of his observations during the expedition:

The spirit manifested during the journey was in full accord with the physical features.



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Indeed, lack of sympathy on the part of the teachers was a characteristic phase of the tour.

As for the boys, although they endured the physical hardships with scarcely a murmur, their behavior in other directions showed a complete lack of manliness. Nor did the feeling of good fellowship exist. In many of them the tears were always near the surface, and they were shed in profusion on the slightest provocation. If a boy happened to take the smallest liberty with one of his companions, the affair was seldom passed over good-naturedly, the usual result being either a crying spell or a flow of abusive words. One of the pupils wept long and bitterly simply because someone had called him a shoemaker. Worst of all, petty spats arising among the pupils were seldom settled by themselves. Sooner or later the tale of woe was carried to one of the teachers, and the latter not infrequently brought affairs to a close by boxing the ears of one of the boys, it mattered little which. No attempt was made by the teachers to cure the children of their babyishness, and tattling was always encouraged. Once a boy's mental equilibrium was disturbed, he became sullen, and remained aloof from the others for hours. As ill-humor on the part of a few pupils naturally reacted on the other members of the party, the prevailing feeling during the journey was one of gloom. Again, in the evening when the boys were tired, nothing was done to afford them pleasure. And when, after retiring, children were found who failed promptly to fall asleep, their restlessness, which was most likely due to exhaustion, was put down by the teachers as unruliness, and they received as an anodyne a box on the ears.

Although the spirit and the physical features of the described journey may not meet with our approval, it is clear that its suggestive value, from the standpoint of intellectual development, is in no way affected by the former. In themselves the German methods are not antagonistic to sympathy. Is not, for example, the kindergarten—the institution which above all fosters helpfulness, love and sympathy—a creation of Germany? And are not our progressive schools abounding in sympathy, while their system of instruction is founded on theories evolved by German educators? In a word, as it has been shown in so many directions that when German educational theories are planted in American soil, the fruit begins to approach the ideal, is it not reasonable to suppose that the same would be true in regard to the school excursions?

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## Announcements

### The Fraternity of Liberal Religious Societies in Chicago.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenaeum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johnnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

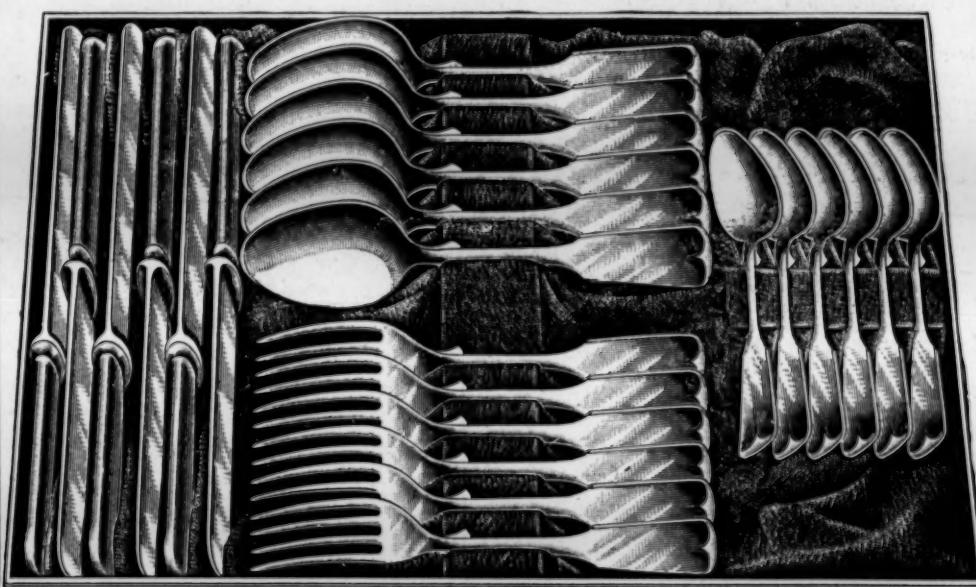
AT ALL SOULS CHURCH, Jenkin Lloyd Jones, the pastor, will preach at 11 A. M. on "The Word of the Spirit to Our Nation." At 8 P. M. Mr. Charles Jeublin, Instructor in Sociology at the University of Chicago, will give the first of his University Extension Lectures on English Fiction and Social Reform, entitled "Dickens: Hard Times and the Industrial Revolution."

AT Sinai Temple Dr. E. G. Hirsch will deliver a discourse at 10:30 A. M. on "The Position of the Prophets as Exponents of Religious Progress."

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